

tion, the blessing would be doubled by the same kindness toward manufacturers of such commodities.

The topic of public worship, which has been, and so deservedly, exciting so much interest in the Christian public, was brought before the Association. A committee on this subject made the following report:—“That this body choose a central committee, who shall furnish each pastor in the county with a schedule of questions respecting attendance on public worship, to be answered by a written report, which shall be forwarded to said committee by 1st Jan, 1834, and that this committee be appointed to confer with the committee appointed by the Alumni of the Theological Seminary at Andover on this subject.” This committee was chosen, and it is hoped this important subject will receive the attention it deserves.

As the months of November and December are devoted to the interests of the American Bible Society, the Association resolved that a vigorous effort should be made to secure liberal aid to that noble institution. About \$3000 annually have been raised for this object, and it is confidently trusted that will be no failing short the present year.

It was unanimously and cordially agreed, that in concert with Zion generally in our land, the first Monday in January should be observed as a day of special prayer for the conversion of the world. This was a most precious season when last observed, and will be anticipated with joy. May it be observed with a great increase of the faith of God's people, and a more earnest spirit of prayer.

The following report of a committee was adopted:—“That it be recommended to the pastors of the churches to invite two of their brethren to visit and speak to their people at such time as shall be convenient, after the general example of the pastoral visitation of the churches in former years.” These visits have been productive of great good in former years, having in some cases been instrumental in promoting precious revivals. Let every pastor throw his soul into this labor of love. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

The Association could not but recognize the vacant souls of two beloved brethren who had been called away by death since the previous fall meeting.—Dr. Hyde of Lee, and Mr. Brewster of Peru. There was frequent allusion to their providences as full of solemn admonition to their surviving brethren. May these pastors all be faithful to their high trust, and with all their beloved people be dwellers together in that city whose builder and maker is God. H. *

For the Boston Recorder.

CHINA.

Latest and highly interesting Tract News.

The following most interesting letter is just received by the Secretary of the American Tract Society, giving a history of six days’ Tract distribution in the interior of China by LEAND AFA, the Chinese Evangelist. With such appeals, reiterated in the hearing of the Churches, shall it be questionable whether the Society are to succeed in their proposed effort to raise, the present year, \$30,000 for Tracts in foreign and pagan lands? And yet nearly \$25,000 remains to be raised before April 15, when the Society’s year closes. Will the churches present to the Lord their good wishes and their prayers? Will any minister or Christian excuse himself? Will any postpone their efforts, when the year will expire within a little more than five months?

Canton, April 14th, 1834.

My Dear Brother.—An experiment of the most interesting description is now making in this part of China. A gratuitous distribution of books, on certain occasions, to a limited extent, has long been practiced in this country; but never, until very recently, have Christian books been liberally circulated here without money and without price. Only a few days ago, (the 23d ult. on his return from his fifth voyage along the coast,) Mr. GUTZLAFF assured us that: the demand for books in the places he had visited was greater than it had ever been before. With equal eagerness are Christian books sought for in this neighborhood, as you will see by some brief extracts which I subjoin from an account of a visit to Chao-king-foo by the Evangelist LEAND AFA. He took with him 1,500 copies of the Scripture lessons; each copy is divided into five volumes, which are of the common size of Chinese books. These 7,500 volumes were printed at the expense of your Society, as Scripture Tracts. Besides these, Afa had with him a few copies of the New Testament, and about 3,000 small Tracts, two-thirds of which were single sheet Tracts; these latter—Testaments and Tracts—were furnished him by Mr. Morrison, the son of Dr. M.

Chao-king-foo, or the department of which Chao-king is the capital, is situated 50 or 60 miles due west from Canton, on the banks of the river which flows by this city. The department of Chao-king, (which extent of territory is similar to a country,) is populous, containing, probably, a million and a half or two millions of inhabitants; it is divided into thirteen keens, or districts, which are similar to large townships. It was from these districts that young literati were assembled at Chao-king for examination, which formed the occasion of Afa’s going thither for the purpose of distributing books. He embarked in a boat on Saturday the 23d ult., and arrived at Chao-king on the morning of the 26th, and went immediately about his work, which he continued for six successive days. He was accompanied and assisted by a young man, a fellow laborer. A few of his books were given away in private, but the greater part of them were distributed in the most public manner: I will subjoin the number which he thus circulated each day, making no distinction between a volume and the small sheet Tracts, but counting each as one Tract.

On the first day, 1,513 were distributed; and when this was done, “he gave a great many of these literati received them with joy. And many, fearing that they would be all distributed before he could obtain copies, rushed forward with violence to seize the books; and when they had obtained them, their joy was excessive; they highly extolled our conduct in distributing so many books among the people, and said we were surely among those who revered the gods and loved virtue.”

On the second day, 5,731 were distributed. “When the students knew that we had books in our boat for distribution,” says Afa, “they came with many other persons in order to receive them. I had great pleasure in supplying them with copies of the different kinds of books: I gave the most to those from Kwang-ai, and to those from the department of Ting-chow, (adjoining Chao-king on the west;) all these persons received the books with extreme kindness and thankfulness. There were some who presented money, desiring to purchase copies of all the different books; and there were others who strove to obtain several tens of copies.”

On the third day, 2,752 were distributed.

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On the fourth day, 2,752 were distributed.

“The literati, and merchants, and other people from the boats for and near, came to obtain the books. And there were some who wished to know what doctrines these contained: I told them that they were chiefly selections from the True Classic, the Holy Book (the Scripture,) and contained doctrines in the highest degree important to men; advising them, in all, to adore the great Lord of heaven and earth, and them to believe in the Saviour of the world, in order to obtain the salvation of their souls. There were others who did not ask what the books contained, but grasped them and went away.”

Chinese Preaching—or LEAND AFA explaining Christian Doctrine.—“In the afternoon of this day there was one man came, whose surname

was Taa, and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. I began by speaking to him of God, the creator and ruler of heaven, earth, and all things,—who controls, protects and nourishes all men throughout the whole world. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. Taa, having now listened for a considerable time, said that he knew that this religion was very excellent; but now as a number of persons had come to discuss its merits, he told them that it was given by revelation from God, and was originally confined to Joo-tee-ah (Judea;) and that because the people of that nation would not preserve and obey it, and with sins of heart reverence and worship the great Lord of heaven and earth, but rebelled against him, and paid their adorations to every kind of idols, he dispersed the people of that country, and spread abroad this doctrine to other nations. We who believe this true religion, assist each other in distributing these books in order to persuade men to believe the truth, and to escape misery and obtain happiness. I entreated you to read and meditate on these books with carelessness, than you will gain some knowledge of their profound doctrines, but otherwise you will not be able to understand them. While Taa and the others were listening attentively to my words, and seeing a great number of persons on the shore looking and trying to hear what was said, and fearing at the same time that a multitude would collect and so create disturbance, Taa said to me, that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed.”

Conversation with Four Students.—On the fourth day 1200 were circulated. “After these were distributed,” says Afa, “Four students came to converse with me on the subject of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddhists were false; and I told them that men were required to believe the holy Scriptures, and that then they would obtain happiness and escape misery. When the men heard these things they commanded us for propagating this good and true religion. The conversation being now ended, at their request I supplied them with copies of all the books, which they received with joy; and after expressing their thanks, took leave and went away. At four o’clock on the same afternoon, a military officer sent one of his servants to ask for a set of the books, and I gave him also a copy of each.”

NEW ZEALAND.—Rev. Henry Williams has been on a voyage to the southward from his station, for the promotion of peace among the native tribes. The negotiations were long and tedious, but the islanders have no idea of making peace with propriety, after blood has been shed, without at least one hard-fought battle, for their honor’s sake. March 2, Mr. Williams says, “about 40 persons set off this morning, to give challenge in consequence of the individuals killed on Tuesday. A few shots were exchanged, but with every feeling of respect.” The spirit of chivalry, as it exists in Indians, seems to reign among them in perfection. They still retain the practice of killing and eating their prisoners.

TRANSYLVANIA.—The discussions in the diet encourage the hope, that the Protestants of this country and of Hungary, who are yet excluded from the enjoyment of important civil and political rights, though they compose a third part of the population, will obtain the enjoyment of them, by the insertion of a new article in the constitution.

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MYSTERIOUS DOCTRINE.

Let us examine one of these doctrines for a moment. It is said there is a Trinity or Trinity in the Godhead. The Father is God,—the Son is God,—the Holy Spirit is God,—and these three make one God. The almost instinctive reply of a rational mind to this statement is, “How can this be? Three, each of whom is the Infinite God, make one God! Impossible!” But the theologian stands ready with his argument. He says to the objector, You say you cannot see how God can be at the same time both three and one. But because you cannot perceive the how and wherefore of a truth, are you therefore forced to disbelieve it? Suppose I tell you the sun shines,—will you contradict that proposition because you cannot see how it is true? Will you, at the very moment you are dazzled by the beams of the great luminary, say it does not shine, because you cannot see how it shines? I tell you there is a God. Will you disbelieve his existence because you do not know how he exists? The first sense in which this argument, which is one that has actually been used, produces, will be one of surprise that the real question at issue should be entirely lost sight of, and another substituted in its place. The difference here. We do not, it is true, see how the sun shines. But we do not see any impossibility or contradiction in his shining. Now we not only do not see how three and one are the same, but we do not see how they can be the same. We deny not only that there are three persons in the Godhead, but one God, but we entirely deny the possibility of such a thing. And in regard to the other illustration, the case is still stronger. For while we admit we are not able to conceive how God exists,—yet so far from our having a feeling of impossibility or contradiction that he should exist, we feel his existence to be absolutely necessary. We have as strong a feeling of necessity in favor of the existence of a God, as of impossibility against the doctrine of the Trinity.

No accumulation of force of evidence could operate to secure rational belief in a doctrine of this kind. In such a case there is no point in the mind upon which argument and proof can act; of course the mind is immovable by any supposed strength of evidence. Miracles might in vain be showered like rain-drops to prove that 3 and 2 makes 6. We ought rather to say that

We all shall meet in hea’n. What! though the northern winter blast Shall howl around thy cot; What! though beneath an eastern sun Be out our distant lot. Yet still we share the blissful hope Which Jesus grace has giv’n, &c. From Barmah’s shores; from Afric’s strand, From India’s burning plain; From Europe, from Columbia’s land, We hope to meet again. It is the hope, the blissful hope, Which Jesus’ grace has giv’n, &c. No lingering look, no parting sigh, Our future meeting know; There, friendship beams from every eye, And hope immortal grows, O sacred hope! O blissful hope! Which Jesus’ grace has giv’n, &c.

ITEMS FROM OUR FOREIGN JOURNALS.

LATTAKAO, South Africa.—A letter to the Directors of the London Missionary Society, gives an encouraging account of the progress of the mission. Ten or twelve, selected from a greater number of candidates, were about to be admitted to the church.

CAFFRAIR.—The number of decided converts is ten; but there are several others, as to whose religious character, very favorable sentiments are entertained. A sense of religion, as well as a knowledge of the gospel, is found in many. Besides regular attendance on the worship of God, the Sabbath is otherwise stately observed. Industry has increased, and more land is cultivated. Neighboring chiefs of influence have requested that missionaries may be sent to their people.

TMIMI COUNTRY, Western Africa.—In 24 pages of the journal of Rev. C. F. L. Haenel, we find laboring faithfully, but without much success, as he is not yet master of the language, and native interpreters cannot be trusted. He has ascertained that they interpret falsely on purpose.

BECHUANA LANGUAGE.—Rev. Mr. Archell, Wesleyan Missionary at Plaasberg, South Africa, says that this language is much more easily acquired, and far more extensively used, than that of any other of the South African tribes, and is, on that account, most worthy the attention of missionaries. Yet it is very difficult in theological terms. In Sichuan, there are no distinct theological terms, as there is not a vestige of religious worship to be found among them.

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This course is highly disrespectful. How can you insult a man worse, that to treat him as if he were “such a son of Belial, that a man cannot speak peaceably unto him?” And yet this is just what you do, when instead of speaking to him of his error, as if he were a man that might be reasoned with, you begin at a distance, and try to get up a Public Opinion against him.

This course is a cowardly course. It shows that you are afraid to meet the wrong doer in argument; that you have not that confidence in your cause, and in your own ability to defend it, and in God, as on your side, which would enable you to look your neighbor in the face, and tell him, “Thou art the man.”

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POETRY.

THE DAY OF VISITATION.—In 182.

Great King of kings! we bow before thy throne,
And worship Thee, the everlasting One!
Who reign's through, is, o'er all works around,—
The mighty God, the Infinite, Profound!

Before thy frowns our comforts fast decay;
At thy rebuke the nations flee away;
Kingdoms, as men, if thou arise in wrath,
Resistless sink into the shade of death.

Though our transgressions cover with shame,
Let not thine anger, as a furnace, come;
If we are wicked, yet we're weakens none,
Repentance grant, and hide our sins from view.

Reckon! obedient to thy sovereign word,
Man falls before thy despising award!
Stay, stay thine hand, the countless victims see,
Let we a Sodom and Gomorrah be!

While Justice smites, yet let fair Mercy's cry
Move thee to deal with us in clemency.
Eay, does not Jesus ask this further grace?
Turn, turn, and read compassion in his face.

Father, our guilt we will with grief confess!
Oh, may thy judgments teach us righteousness!
That we, forgive, may thy favor prove,
Hail in the smile of thine eternal love!

[London: Econ. Magazine.]

Miscellany.

From the Evangelical Magazine.

SACRED SONG.

MUSICAL REVOLUTION IN SWITZERLAND.

The susceptibility of strong mental impressions from Music is one of the natural faculties with which our Creator has endowed us. Is there not reason to fear that its importance is not sufficiently appreciated, and its powers not sufficiently called forth? The early history of all nations presents instances of its wondrous efficacy. Witness the first periods of Greece, Britain, and Scandinavia, and the national songs of Tyre, when Plato apostrophizes as the divine poet, wise and good. Aristotle, though often disposed to contest his master's doctrines, conveys with him, in attributing to music a great moral power. By divine institution, sacred song, of which we have the inspired remains in the Book of Psalms and other parts of the Old Testament, formed almost the only so-called worship of the Hebrew temple.

At the reformation this grand instrument of emotion was not entirely overlooked. Unhappily, in England and Scotland, either it was not put into action, or the attempt was ill-conducted and abortive. In France, for a time it produced great effects; of which some interesting notices are given in the delightful compilations of a pious and talented lady, lately given to our country. "The Life of Olympia Fulvia Morata." But the counteraction and destruction of the reformation in France, brought down what remained to them of national song to the wretched state of *chansons* and *chansonnies*, the best of which were mere conceits, often tame and silly, and the generality of an immoral character; and by a just judgment, the music became worthy of the song, it was screaming by notes.

In Germany, the nation took a better course. The German tribes had been always addicted to music of great pathos and compass; and their language, unpolished as it was, by its copiousness, flexibility, and strength, gave them a great advantage over the French. Luther had ear, science, and execution. While by his version of the Bible, every line of which bears witness to his euphonious taste and judgment, he stamped the language with classical dignity, his hymns and his music, powerfully seconded by other and superior poets, poured the stream of sacred melody through the land. No country can pretend to vie with Germany in the richness of its religious music. Its stock of Hymns, beginning with the age of the Hussites, but of which few are even now obsolete, is moderately stated at seventy thousand; a late writer in the *Archives of Christianity* (June 23, p. 95) estimates them at more than eighty thousand. Great Britain can scarcely pretend to the twentieth part of this number! This astonishing amount of the German Hymnology is characterized by a decided strain (very few indeed are the exceptions) of evangelical sentiment and experimental piety, their verification is most glorious, and their tone full of tenderness and power.

It is a popular treasure of doctrine and practice, and it has been a grand means of keeping the flame of religion glowing on the cottage-hearts of the peasant, in many happy instances, when a gloomy gospel had taken possession.

The hand of devoted men in France and in Switzerland, who are "laboring so much in the Lord," have not forgotten this department. In both those countries, vigorous efforts have been lately made for the restoration, or to renew properly the creation of a French national psalmody. Among these, a distinguished praise is due to Dr. Malan. Many new psalms and hymns have been produced, possessing excellence of both poetry and piety; and suitable melodies have been composed. Besides Dr. Malan's volume, the Paris *Choix de Cantiques* has arrived at a third edition; and a large volume, beautifully printed, with the musical notes, has been this year published in that city, with the title *Chants Chrétiens*. Some articles, peculiarly valuable as to both science and Christian spirit, have appeared on this subject in the *Archives* and the *Semaine*.

That these are among the means by which "the Lord whom we seek" is preparing his way, and coming to his temple, is a persuasion which seems to be powerfully confirmed by a most remarkable phenomenon, which is now operating on a grand scale in the Canton of Vaud, and of which we have a large narrative in the *Semaine* of July 16. We shall endeavor to extract the essence, by selecting and abridging.

In the south-west of Switzerland a Musical Revolution is rapidly taking effect. Its watch-word is Harmony; its object is to give a new direction to popular singing; and its means may be found wherever there are persons willing to take a little pains, and who can find a leader to give them a little instruction, and to guide their voices in singing the charms of their country and the praises of their God. Long was it thought that French Switzerland could not march with the German cantons in vocal music. Long has the lake of Geneva, heard little along its shores but coarse, vulgar and obscene ballads. Late, the students of Geneva and Lausanne have labored to counteract this evil, by composing patriotic songs and endeavoring to give them popular circulation. The effort has been happily successful, but within a small circle. Persons, an experienced and intelligent man, was chartered by the Executive Committee to proceed to Norfolk for the slaves, and to proceed on her voyage to Bassa, on the 5th instant—the 155th anniversary of Wm. Penn's landing. The committee is engaged in providing an ample supply of all needful articles, and there is every reason to hope, that, under the Divine blessing, this enterprise of enlightened and expanded benevolence will be crowned with signal success.

It will doubtless be interesting to the friends of the cause to know that the society has obtained the most satisfactory evidence of their intended emigrants for the purposes contemplated. On the 1st July, their commissioners, Messrs. Cresson and Naylor, proceeded to Washington, and, after arranging with the Parent Board the mutual relations of the two colonies, visited the estate of the late Dr. Hawes, where they were received with much kindness by his heirs, and great gratuity by his slaves. In the neighborhood there was an universal manifestation of interest for these people, and expression of respect for their character. On conversing with

beyond calculation: already the result, in this respect, excited astonishment.

M. Kaupert commonly began in schools and other large rooms. Persons of all ages and of every rank in society flocked to these meetings. It was soon necessary to ask for the use of the churches; and sometimes, large assemblies have been held in the open air. In the former places, hymns are sung; and in the latter songs, patriotic or descriptive, but all free from any immoral or indecent.

His plan is, to trace in a simple and clear manner upon a large black board, the notes of each lesson; and he furnishes each one of his pupils with a card or paper, containing what he judges fit for each step of instruction. He usually succeeds in ten lectures, to qualify these vast masses to execute the simple and touching hymn or song, in parts and full concert, enrapturing all who witness the scene.

In the introductory lectures, he strongly affects the imagination and the sensibility of his hearers, by his descriptions of the powers and the intention of music, to breathe noble and generous sentiments, to harmonize the minds and hearts of men, to honor our country, to excite admiration of the works of God, and, as the highest point of all, to shew forth his praises. These large assemblies follow his instructions, and catch his manner of execution with an enthusiasm perfectly astonishing. His kind manner and untiring patience have a great share in producing the effects which so surprise us.

The great and learned city of Geneva invited the musical philanthropist to visit and charm its population. Some of the higher classes became alarmed; but, in the result, they too were drawn down the stream. Pastors, professors, magistrates, ladies of the first rank, persons the most distinguished for learning and science, were seen side by side with children and poor people, listening and learning from M. Kaupert. When the grand meeting took place, no church could receive the multitude, and they repaired to the Plain Palais, in number four thousand singers. Here, however, the success did not answer expectation: the wind acted unfavorably upon the vibrations of the air, and perhaps the distance of the extremes made it impossible to keep time. But M. K. was loaded with expressions of admiration and thanks, and a medal was struck in honor of him: a mark of respect which, in Switzerland, is never conferred but upon what is judged to be in the highest order of merit.

At Lausanne, his instructions were sought with universal avidity. Many, who had been accustomed to spend their evenings in dissipation, began to employ them entirely in learning the new style of music. Children and their parents, all the schools, the professors and students of the college, servants and mistresses, workmen and masters, persons who had been the most opposed to each other, in religion and politics, the inhabitants of different villages distinguished by banners—all were attracted, all seemed to be of one heart and soul. When the previous training was complete, a day was fixed for the grand concert. More than two thousand singers were arranged in the great church, the noble Gothic building in Switzerland; the flags of villages and societies were tastefully arranged on an ivy-clad tower: the vast multitude who came to hear were disposed within and without; and then was sung a hymn and its air of Luther's composing,—simple, grave, noble.—But the effect!—No words can express it!—The impression will never be forgotten.—Other hymns were sung; and a most touching patriotic song, the words of which we owe to M. Olivier, named *La Patrie*, "Our country, Helvetia!"

The happy fruits of this musical revolution show themselves almost everywhere. The people in the different places keep up their singing-meeting, the summer evenings they are in the church, and, on the winter evenings, in the street and on the roads, the ear of the passenger is met by the sweet sounds. In these groups we perceive some failures of execution, compared with the fine style when led by M. Kaupert; but attention and practice will remedy them.

Christians of Great Britain, what say ye to this? Cannot you thus draw thousands from the beer-shop and the gin-shop and the corrupting intercourse of idleness?—Ye men of Manchester and Birmingham, of Sheffield and Leeds, and of every other place;—open your chapels for this grand experiment. Surely you have good and able men among you, who possess the talents and benevolence to effectuate this object. Why should you not begin with some stanzas of our fine national melody, God save the King? And are there not other old English songs, not religious, but innocent in sentiment and striking in words and music? And may not these, under your judicious guidance, prepare the way for singing the songs of Zion, thus diffusing the gospel, affecting the heart, attracting the wanderer, and improving our congregational psalmody?—I trust that this appeal will not be vain. This instrument of good has never, in our country, been sufficiently tried. A very able writer in the Penny Magazine has lately been endeavoring to arouse our most unusual nation, and to create some sort of British National Music. But, with all his knowledge and discernment, he rests his hopes on instrumental music, thinking that the vocal cannot be cultivated and sustained without that aid. He has no idea of M. Kaupert's grand and simple method. Dr. Burder, who possesses so much science and skill in the heavenly art, is to preach the Broad-street Lecture on Oct. 14th, upon Sacred Song. May he then touch a chord for London, which shall vibrate through the land!—J. P. S.

Homerton, Aug. 9. 1834.

From Poussin's *Adventures*.

COLONIZATION.

On the 1st of April last, a committee of seven young men of this city met to consult upon the best means for consummating the benevolent views of the late Dr. Hawes, of Virginia, in reference to his 110 slaves. Several subsequent meetings were held, and in the same month the Constitution of the Young Men's Colonization Society of Pennsylvania was adopted, and the Society organized. In the ensuing month, a series of highly interesting public meetings were held, several hundred members enrolled, and a general conference of the members of this Society was first discussed; the fine coppered ship *Ninus*, of 260 tons, commanded by Capt. Purvis, an experienced and intelligent man, was chartered by the Executive Committee to proceed to Norfolk for the slaves, and to proceed on her voyage to Bassa, on the 5th instant—the 155th anniversary of Wm. Penn's landing.

The committee is engaged in providing an ample supply of all needful articles, and there is every reason to hope, that, under the Divine blessing, this enterprise of enlightened and expanded benevolence will be crowned with signal success.

It will doubtless be interesting to the friends of the cause to know that the society has obtained the most satisfactory evidence of the moral fitness and general qualifications of their intended emigrants for the purposes contemplated. On the 1st July, their commissioners, Messrs. Cresson and Naylor, proceeded to Washington, and, after arranging with the Parent Board the mutual relations of the two colonies, visited the estate of the late Dr. Hawes, where they were received with much kindness by his heirs, and great gratuity by his slaves. In the neighborhood there was an universal manifestation of interest for these people, and expression of respect for their character. On conversing with

them, individually, all evinced an ardent desire to fulfil the design of their late owner, with the exception of one old and infirm man, who as he said, having no children to be benefited by the change, preferred staying with his wife, a slave on a neighboring plantation. All the probable contingencies consequent upon the formation of a new and distant settlement were candidly laid before them; but with all these they appeared to be familiarly acquainted, and Dr. Hawes had for years been preparing them for their new position in society, so that the committee found their number to comprise several carpenters, blacksmiths, masons, shoemakers, weavers and dyers, as well as farmers; two were preachers, two schoolmasters, and most of the women research and reflection. The following tribute to his memory appears as a postscript to the last number of the London Quarterly Review:

It is with deep regret that we announce, the death of Mr. Coleridge. When the foregoing article on his poetry was printed, he was weak in body, but exhibited no obvious symptoms of a near dissolution. The fatal change was sudden and decisive; and six days before his death, he knew, assuredly, that his hour was come. His few worldly affairs had been long settled, and after many tender adieux, he expressed a wish that he might be as little interrupted as possible. His sufferings were severe and constant till within thirty-six hours of his end; but they had no power to affect the deep tranquility of his mind, or the wonted sweetness of his address. His prayer from the beginning was, that God would not withdraw his Spirit; and that by the way in which he should bear the last struggle, he might be able to evince the sincerity of his faith in Christ. If ever man did, Coleridge did. Mr. Coleridge wrote, a month or two ago, his own humble and affectionate epitaph.

"Stop, Christian passer-by! Stop, child of God, and gentle breast, beneath this sod, A poet lies, or that once seemed he; O, lift a thought in prayer for S. T. C.!

That he who many a year of toil of breath Found death in life, may here find life in death!

Mercy for praise—to be forgiven for fame!

I beseech, and hope through Christ, Do thou the same."

We add a letter, said to be the last he ever wrote:

"To Adam Steinmetz Kinnaird.

"My dear godchild,—I offer up the same fervent prayer for you now, as I did keep him before the altar when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the all glorious God, the Father of our Lord Jesus Christ, the Father of Mercies, who, by his only begotten son (all meritis in one sovereign mercy!) has redeemed you from the evil ground, and will you be born out of darkness, but into light; out of death, but into life; out of sin, but into righteousness; even into the Lord's own righteousness; I trust that he will graciously hear the prayers of your dear parents, and he with you as the spirit of health and growth in body and in mind. My dear godchild! you received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adams Steinmetz; whose fervent aspirations and ever paramount aim, even from early youth, was to be a Christian in thought, word, and deed, in body and soul.

We cordially recommend this book to teachers and all others who have the charge of the education of youth, especially calculated to make it well as good.

BOSTON HOMESTEAD, 17 Towne Street.

S. T. C. to Mr. & Mrs. Steinmetz & Tichnor, and

William Peirce.—School Committee and Teachers

united gratiously with copies for examination.

Oct. 31.

Luminary, and that it be recommended to each pastor and stated supply to read the same to the congregation in which he labors, previous to the next meeting of Synod.

A true extract from the minutes:

Attest: R. DAVIDSON,
Slated Clerk of Synod.

THE LATE S. T. COLERIDGE

Died, on the 2d of August, aged sixty-two, at the house of his friend Mr. Gillman, Highgate, near London, which had been his home for nearly twenty years. It is said, that he had prepared a "System of Philosophy for a Christian Man," containing the results of many years research and reflection. The following tribute to his memory appears as a postscript to the last number of the London Quarterly Review:

It is with deep regret that we announce, the death of Mr. Coleridge. When the foregoing article on his poetry was printed, he was weak in body, but exhibited no obvious symptoms of a near dissolution. The fatal change was sudden and decisive; and six days before his death, he knew, assuredly, that his hour was come. His few worldly affairs had been long settled, and after many tender adieux, he expressed a wish that he might be as little interrupted as possible. His sufferings were severe and constant till within thirty-six hours of his end; but they had no power to affect the deep tranquility of his mind, or the wonted sweetness of his address. His prayer from the beginning was, that God would not withdraw his Spirit; and that by the way in which he should bear the last struggle, he might be able to evince the sincerity of his faith in Christ. If ever man did, Coleridge did. Mr. Coleridge wrote, a month or two ago, his own humble and affectionate epitaph.

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Oct. 31.

THANKSGIVING ANTHEM.

BY COOPER.—Comminging with the words—

"The Lord has done great things for us, whereof we are

thankful."—Mrs. Shewell, New Haven.

Mary Jane Graham's "Freedom and Sovereignty of God's Jubilee-Giving Gift."

"The Evidence, Doctrines and Practical Opera-

tion of Christianity," by John J. Gurley.

"Gurley's Practical Evidences of Christianity."

"Bible and Disciplines, being a treatise on the govern-

ment of the Deity, the Theology, the Tongue, the Temper-

and the Conduct.

Oct. 31.

SACRED MUSIC.

THE NATIONAL CHURCH HARMONY, with a Sup-

plement, by G. C. Miller, "Tunes of Praise, Meetings for

Prayer, Thanksgiving, Christmas, Missionary Meetings, Or-

ganizations, &c."—Price, 65 per cent. of the cost.

"Fifteen thousand copies of the National Church Har-